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J.N. Hostetter

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# EVANGELICAL VISITOR

Volume LXII

Nappanee, Indiana, April 11, 1949

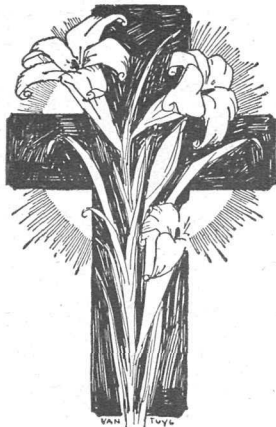
Number 7



"For even Christ our Passover  
is sacrificed for us."

# He Lives - The True Message of Easter

Vance Havner



THIS year Easter will come and go again with bonnets and rabbits and colored eggs and all the paganism which has given us all that many people seem to get out of the season, and even the name itself. There will be the annual pilgrimage to church of thousands who will not darken its doors again before Christmas perhaps, say, or for a wedding it may be or a funeral. There will be the dress parade on Fifth Avenue and all over the land the usual flow of printed sermonettes by writers suddenly turned preachers, many of them, as usual, not within a million miles of the Christian meaning of the day. The resurrection of the body will again be pitifully confused with a lot of philosophizing about the immortality of the soul and the survival of personality. And, for all the centuries of preaching, multitudes will still seek the living among the dead.

But true believers will remember that every Lord's Day is an Easter and in spite of all the trumpery will praise God for a risen Saviour. They will do so in a religious world which, for the most part, has no real resurrection message. A popular magazine commented recently, "A hundred years ago most Americans believed this doctrine. . . . Now it is doubtful whether most Americans really believe this. What Walter Lippman called 'the acids of modernity' have eaten their literal faith away. First Hell lost its reality, then Heaven; then Jesus changed from the Son of God to a great and good man. And this life, once so transitory, became more and more important."

It is always refreshing to go back to the glorious days of the early church when the Holy Spirit continued that which Jesus began to do and teach. Modernists say much about the Jesus of the Gospels and some fundamentalists stay almost entirely in the epistles, but in the Acts we have the record of how the church began its life and witness and we do well to live much in those exciting pages. Those early Christians had one message, whether Peter or Paul preached it, and they repeated it on almost every page of the book of Acts that Christ died and rose again according to the Scriptures. Indeed, Festus summed up the Christian testimony when he told Agrippa that the charges against Paul were "of one Jesus who was dead whom Paul affirmed to be alive."

It is a far cry from the modern folderol on Easter Sunday to those early days when that colony of Heaven on earth upset the world by declaring "Jesus Christ is alive!" And if we are ever to recover the rapture and radiance they had, we must preach what they preached because we believe

what they believed. Study those early messages and you will find no vague moralizing about the future life, no indefinite platitudes about the principles of Jesus. Peter and Paul did not lecture about the Sermon on the Mount nor address interfaith councils on those elements of the teachings of Christ which give no offense to Jew or Greek. The early Christians were heralding news, historic facts, that Jesus Christ had died and was alive again. And the Gospel takes those two stupendous facts and proclaims the meaning of them, that Christ died for our sins and rose for our justification. For the Gospel is not that Christ came or lived or taught or even that Christ died. There are those who believe all that and yet have no Gospel.

The first Christians were not living on the memory of a Leader departed. They tried that for a few days, which explains the heavy hearts of the Emmaus travelers who reasoned and were sad. Think of Mary weeping in the garden and the lonely disciples setting out on a fishing trip. The church of the Acts did not make a living conducting tourists around to sacred shrines in Jerusalem. The modern fad for reconstructing the Christ of the Gospels and then trying to follow Him in a pre-Calvary sort of Christianity gets no encouragement from the Acts. The apostles were not living on their recollections of the Master. They did have precious memories but not much of that gets into their writings. He was real and living still and by the Spirit they lived in fellowship. Here was the phenomenon which no other leader in all history could match and it is the wonder of the Gospel still. Buddha and Mohammed lie buried but our Christ kept His Word, "I am with you always."

It was this that made such a terrific impact upon the world so that every chapter in the Acts brings a crisis. There is not a dull moment in the book. Every day brought a head-on collision with something or other. The lame man, Ananias and Sapphira, Stephen, Philip in Samaria, Saul's

conversion, Cornelius, Peter in prison, the Antioch church, so it goes, every day pulsating with crisis. There was no clever diplomatic jockeying to keep on good terms with a pagan age. There were no church politicians with a lobby in Jerusalem and Antioch and Rome. Instead there were men and women who had seen Christ in the flesh and after His resurrection and were now boldly affirming that He was living still. They did not mean that the influence of His personality lingered still in some subtle way as Lincoln lives in the minds of men. Some modern Easter sermons say no more than that, but it is not the Easter message. These disciples actually saw the Lord Jesus Christ again on several occasions and the whole thing is either the most awful hoax or the grandest piece of news in all the records.

These early Christians did not upset the world merely by affirming the resurrection as a doctrine. When Jesus said to Martha, "Thy brother shall rise again," and she replied, "I know that he shall rise again in the resurrection at the last day," that stamped her as an orthodox fundamentalist on the subject. But Jesus answered, "I am the Resurrection and the Life." He would

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## SPECIAL APPEAL

The Peace, Relief, and Service committee of the Brethren in Christ church wish to make a special announcement and appeal. For the first time since our existence our treasury has suffered a serious collapse. This has occurred suddenly and unexpectedly since January 1, 1949.

We are aware that extensive building and expansion programs are in progress in many districts, which involve money and sacrifice and which we feel are worthy projects, yet please remember your committee cannot continue to meet the obligation resting on it as authorized by General Conference, unless the districts regularly contribute to the treasury. We cannot meet our current budget and come to conference with a healthy report, unless there is an immediate response with liberal donations from congregations or groups.

The need still exists in the foreign countries, and we do not want to fail the needy nor do we wish to embarrass our own faithful workers who represent us on the field. We know our people have not become calloused to the need of suffering humanity. We feel rather that other pressing needs have diverted our attention. Please send your relief offerings at once to Bro. John H. Hoffman, Maytown, Pa.

Thanking you on behalf of the Peace, Relief and Service Committee.

E. J. Swalm, Chairman



# Editorial

## The Power of the Resurrection

WITH the coming of spring, one has a kin feeling with nature. As I look out of my window, I see signs of new life everywhere. The flowers are blooming, new buds on the trees are pushing out, and the birds are singing exultingly in the trees.

The crowning day of all the year to the Christian is Easter, for the resurrection is the shout of victory over sin, the grave, and finally death, our great arch enemy. As we think of this glorious season of the year again, may we say with Mozart when he was experiencing one of his musical compositions, and exclaimed, "My soul gets heated."

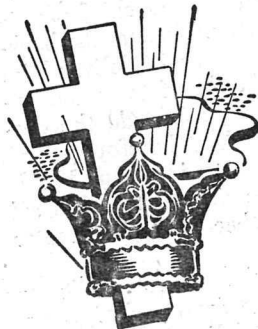
My soul was warmed as I meditated on this phase of the resurrection on "The Power of the Resurrection." Have you experienced this power? This power is life-giving. The resurrection animated the lifeless, hopeless disciples into new life. It has transformed multitudes from the power of darkness into the glorious light and life of the gospel. It is easy to observe Easter with high pomp and in colorful style, and yet fail to experience the thrill of the new life. He lives! "Because He lives, we shall live also." Let earth and heaven celebrate!

This resurrection power gives new hope. The crucifixion scene on Mt. Calvary seemed to the disciples to be an irretrievable disaster. It held these followers of Christ in the fate of panic for hours. They were cowed, broken, and beaten. The daft dream of their fond hopes had ended in a nightmare. But what a transforming hope came into their gloomy lives when the news broke upon them, "He is alive!" "It is true!" "I saw the Lord alive!" New hope possesses them; new vision enraptures them; new courage animates them.

The message of Christ's resurrection not only gives new life and new hope, but gives a new power for sacrificial service. The resurrection preaches the great truth that death can issue in life, and the life that comes through death is richer and fuller than this life which ends in death. "Thou foolish one, that which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be." Spring is a great preacher of the resurrection.

Let us give ourselves anew in fresh consecration and may our souls get heated as we meditate upon the "power of the Resurrection." It is the dawn of the eternal day. "Fight the good fight of faith, lay hold on eternal life."

"One crowded hour of glorious life  
Is worth an age without a name."  
—J. F. L.



## Thanksgiving at Easter

WE ARE often made thankful at Thanksgiving time for the bountiful harvest we have reaped, but did any of us ever stop to think of a greater harvest spoken of by the Apostle Paul when he said, "And now is Christ risen from the dead, and become the first fruits of them that slept." (I Cor. 15:20.)

According to this statement Christ's resurrection marks the beginning of the heavenly harvest. When He rose, He lived to die no more, unlike even those whom He raised from the dead as Lazarus and others who had to fall asleep once again, thus awaiting the great morning of the resurrection out from among the dead.

If Christ be the firstfruits, what about the harvest? The joyful Hebrew farmer took a sheaf of ripened grain of the first-fruit to the house of God to offer it to the Lord. The person who has risen with Christ goes to the place of worship especially on this glad day and offers himself first as an offering to God. What blessing is derived as we go with that attitude.

Then how wonderful to be accompanied by the whole assembly with whom we regularly worship and who have a special consciousness that Christ is risen indeed. As we worship together, we are impressed with the bountiful harvest Christ has gathered.

At this point our minds must turn to the wider harvest field which is the world. Let us rejoice with exceeding joy that the precious harvest extends to every nation, people and tongue. Where the glorious gospel has been sown there has been a wonderful harvest of souls. This has only been made possible, however, because Jesus abolished

death and brought light and immortality to light through the gospel.

What gratitude we feel as we think of the day that is yet future but may be close at hand, when the graves will be opened and the righteous shall come forth never to die again but to be forever with the Lord. May our hearts be overflowing at this Eastertide with thanksgiving at the prospect of such a magnificent harvest.

This expression of joy and gratitude was given by our fathers as they sang with feeling:

*Behold what heavenly prophets sung  
Is now at last fulfilled  
And death yields up his ancient reign  
And, vanquished, quits the field.  
Let faith exalt her joyful voice  
And now in triumph sing:  
O grave where is thy victory?  
And where, O death, thy sting.*  
—E. J. S.

## Thank God for the Resurrection

WHILE attending the funeral services of the late Bishop S. G. Engle a unique thing happened. At least it was unique for me for I had never seen nor heard such a thing happen before. Brother Engle's only living brother in the flesh stood viewing the body of his brother. While so doing he said, in tones which could be heard in every part of the Messiah Home chapel, "Thank God for a resurrection."

The statement took me back in my thinking to an event which took place at Mombasa, East Africa in May, 1927. On our return journey from India to Africa a minister of the C.M.S. (Church Missionary Society of the Low Church of England) met us on board steamship Karagola. Learning that we knew something about the grave of a lone missionary who was buried in the Mombasa cemetery upon whose tombstone were written the words: "The night is dark and I am far from home, Lead thou me on" asked "Don't those people have any hope in the resurrection? Death to a Christian is not night, is it? Where is there hope of a resurrection?"

No, death to a Christian is not night in the light of the testimony of God's Word. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. "Yes, dearly beloved, let us thank God anew at this Easter season for a resurrection. But let us thank Him above all for The Resurrection."

Some may say "What does The Resurrection mean?" Briefly stated it means that Satan is a defeated foe. If Satan were to have his way death would mean the cessation of all things for each individual person including Christ. But for Christ "Death

### NEWS FLASH

THE MISSIONS DEPUTATION  
DISEMBARKED AT SAVANNAH,  
GEORGIA, 1:30 TODAY, MARCH 31.  
WELL AND HAPPY TO BE BACK  
IN AMERICA.  
A PARTY OF TEN WERE ON  
DECK TO WELCOME THEM.  
—J. N. H.



could not keep its prey." And because Christ rose we shall rise also. Atonement and pardon came to us through the death of Christ. Salvation, a quickened life, a renewed living hope come to us through Christ's resurrection. Thank God for the Resurrection. For Christ's resurrection.

Secondly it means that the whole psychological and spiritual chaos which resulted from the fall has taken on order and symmetry. Darkness is made to flee away as a New Day, a day of spiritual enlightenment was ushered in. No wonder we who are Christians worship our Living Lord on the Day of His Resurrection. Under the Old Testament Covenant men remember the making over of a physical materialistic world. Under the New Covenant, Christians remember the making over of a metaphysical, a spiritualistic world. First things are made first in the thinking of God's highest creation—Man. Thank God for a resurrection.

In the third place it means the untold, unexpressible hope and joy of a world to come. It means the making possible of the bringing in of a new heaven and a new earth wherein dwelleth righteousness. "If in this life only we have hope in Christ we are of all men most miserable." Without the resurrection these things would be impossible. What a physical mystery! What a supernatural fact and reality. Thank God for the Resurrection.

It finally means the making possible of all things both in this dispensation and in the ages to come. Without the first unfolding there could be no other unfoldings. The whole apocalyptic plan of the ages as seen in all parts of the Bible, especially in the book of Revelation is a reality through the resurrection of Jesus Christ from the dead. Yes, let us thank God for a resurrection but above all let us thank Him for *The Resurrection* of Him who said: "I am he that liveth and was dead and behold I am alive forevermore."—J. A. C.

### Acquainted With God

An infidel, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe in the Bible?"

"Most certainly I do, "was the reply.

"Why do you believe it?" he inquired again.

"Because I am acquainted with the author!"

This was her testimony, and all his talk about the "unknown and the unknowable" went for nothing in view of the calm confidence born of the personal acquaintance with God.—*Selected.*

## Who Crucified Jesus?

Mrs. Fannie Erb

IN Mark 8:31 Jesus is telling the disciples that He will be rejected of the elders and of the chief priests, and scribes, and be killed. He does not say that sinners and unbelievers are the ones to reject Him, for they do not know Him, nor does He say the elders and chief priests will kill Him, but that the back-slidden church will deliver Him into the hands of the unbelievers that they might do the dastardly deed. Therefore Jesus said to Pilate in John 19:11, "Therefore he that delivered Me unto thee hath the greater sin."

When the church fails to walk in the footsteps of Jesus, is she not delivering Him into the hands of the world to crucify afresh? When preachers are more concerned about their pocketbooks than precious never-dying souls, when they become time-servers, and self-centered, we know they are no longer taking their stand at the side of Jesus, but are permitting the world to drag His honor in the dust.

How busy the Old Enemy is these days! How he tries to rob our Lord and Saviour of His Virgin birth, make His precious, cleansing blood a by-word and a taunt, and His glorious resurrection a myth. But this is not all, for he is not only successful in pinning these terrible false Modernistic ideas on folks who are woefully apostate, but he comes closer home—and even in our Holiness churches—some dare to make Jesus so human that He is dependent on human sympathy for strength and courage to meet His terrible sufferings for the redemption of mankind. How unjust and unkind all of this false representation of our glorious Redeemer! How glad we are that God has left us plenty of Scripture which clears up all this controversy, and vindicates our all conquering Christ!

In John 10:18 we have Jesus own words, "No man taketh it, (my life) from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Also in Heb. 12:2 we read, "Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." There are plenty of other similar scriptures.

But who really crucified Christ? The Jews said they did not dare under their



laws, and the Roman soldiers never would have, if the Jews had not delivered Him to Pilate. It was carnality in the hearts of all of them that did it. It was Satan using man to crucify the Son of God. When Satan in the garden of Eden put the spirit of "Old Man" (his first born) into the hearts of Adam and Eve, he put something into the heart of every child who has ever come into this world that is enmity against God. This spirit is not subject to the law of God, neither indeed can be (Rom. 8:7), and would crucify Jesus today, just as quickly as His enemies did, nearly 2000 years ago.

How strange it is that people will harbor and tolerate something in their hearts that hates God; that is responsible for every tear, every pain, every broken heart, every cruel act, every grave, and every soul in hell! Jesus died that sin might be destroyed. (I John 3:8). And God has decreed that the "Old Man" must die, but how few preachers are proclaiming that to-day, how few are making war on the "Old Man!" He will do anything to prolong his life. He is willing to go to the foreign mission field; will preach, will even profess to be sanctified, but until he dies you will know he is not dead.—*Aurora, Oregon.*

# The Greatest Truth in the World

Elmer L. Steckley

THERE ARE no doubt many answers to the question, "which is the greatest truth in the world?" but to all of us who have come to know Christ personally and the power of His resurrection, there is only one answer. To all who have experienced the presence of the living Christ, who live in the love and faith of Christ and the New Testament, there is only one answer: *the resurrection of Jesus Christ.*

As we carefully view the lives and experiences of those early Christian men and women, we are convinced that the resurrection was the greatest truth in their generation. Peter, in writing his first epistle, chapter 1:1-5, reminisces and calls to mind the scenes in connection with that great event. He had been one of that little group who followed Jesus, and he personally had been convinced that Jesus was the Son of God. They saw their Christ and Master led away to trial; they were eyewitnesses of His agony on the cross; they were included in that group who "trusted that it had been he who should have redeemed Israel." Thus they were filled with a spirit of hopeless gloom. But this darkness and despair was to be brief, for suddenly light and dawn burst over the darkness.

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us *again* to a *living hope* by the resurrection of Jesus Christ from the dead."

No truth of lesser consequence than the resurrection of Christ could have restored these early disciples to such a living hope. There are critics who claim that during the forty days between the resurrection and ascension, the occasions on which Christ

appeared and spake with the disciples were mere hallucinations. But no imaginary belief or delusion could have so affected the early Apostles and the early church. Thomas wanted something more than imagination or hear-say. He wanted some convincing evidence and when this was granted to him, he confessed emphatically, "My Lord, and My God."

We need to remember that the fact of the resurrection and the fact of the appearances of Jesus during those forty days, served to gather the disciples together and also to scatter them. If there had been no positive, definite resurrection of Christ, there would have been no revival of hope in the hearts of the disciples, there would have been no Christian Church.

After the ascension, they spake and thought of their Lord as a living Christ, not the memory of one dead. In the early church, the believers went about witnessing for Christ, and He was with them. Luke says that when the heavens received Christ out of their sight, they worshipped Him. Mark, in closing his gospel, says, "they

went forth, the Lord working with them." Matthew records the words of Jesus: "I am with you alway, even unto the end of the world."

In the teachings of St. Paul great emphasis is given to the resurrection of Christ as the all important doctrine of the church. He places the resurrection as the keystone of the Christian faith: "That I may know Him and the power of His resurrection, and the fellowship of His sufferings." Some would reverse the order, but not Paul. In his thought, the resurrection comes first. In Paul's second letter to Timothy, we read—"Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel." All other things are thrown into the background so that the one supreme truth, "the resurrection of Christ," may be kept in view. It was the presence and fellowship of a living Christ that sustained Paul and all the early church leaders through hardship and fiery persecution. It is the same experience that meets the need of every follower of Christ today.

The church was not only founded and established as a result of the resurrection,

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## My God, My God, Why?

Alvin C. Burkholder

*"And about the ninth hour, Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?"*

(Matthew 27:46)

A miraculous darkness had settled upon Golgotha some three hours previous to the uttering of these dramatic words. The noise and mockery of the furious crowd had no doubt waned. God's time-piece pointed to the hour of darkness and death—God's Son paying the supreme sacrifices! A hushed stillness momentarily prevailed, with fear growing within the breast of the mob.

Suddenly, a loud voice was heard, "Eli, Eli, lama sabachthani?" This cry has caused great perplexity to many a Bible student. Various explanations have been given. The depth of suffering portrayed, the awfulness of the incident would seemingly cause one to tread softly or even bury one's face in silence before this amazing expression.

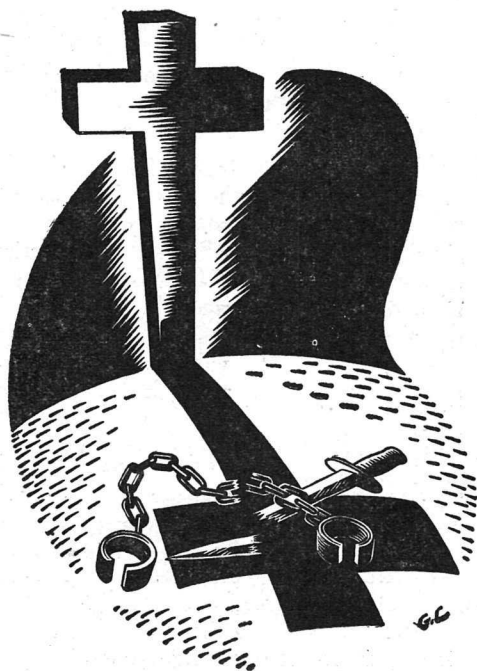
Martin Luther once set himself to study and meditate upon profound sayings of Jesus. He continued for a long time without food and sat wide-awake but motionless as a corpse in the same position on his chair. When at length he rose up from the depths of his thoughts, he was heard to exclaim in amazement, "God forsaken of God!

Who can understand that?" In the midst of the limits of our comprehension there seems to be a shaft of light that peculiarly shines and gives a ray of enlightenment to this cry of a dying Redeemer.

One great truth expressed in this cry tells us of something of the distance Jesus was willing to go in providing man's salvation. As the Son of God who inhabited eternity and as a member of the Trinity, Christ did not meet our personal need until He bore the entire load of man's sin alone, forsaken by God. Jesus became our Scapegoat, which has been given to us symbolically in the Levitical ceremonial.

The great Apostle Paul expressed in II Corinthians 5:21, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Christ in being made sin for us, literally means, Christ became our sin bearer, paying the debt we owed. All our sins: fornication, uncleanness, lying, strife, idolatry, drunkenness, disobedience, etc.,—God made Jesus our sin bearer, and there on the cross Jesus made it possible for them to be blotted out. Let us ever remember it was not His sins, but yours and my wickedness! No wonder there arose the cry of utter God-forsakenness from that sacrifice! No one compelled him to go to the cross; He willingly and gladly submitted to the

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# The World's Sin-Offering

Alvin L. Winger

II Cor. 5:21; Lev. 4:1-13

SOMETIME between the age of accountability and the grave the sin question must be settled for eternity. God loved the sinner so much that in every age, or from the fall of Adam in the garden of Eden to the present time, sufficient provision has been made for every sinner. Blood could be shed and a sin-offering of some nature was required and provided to atone for sin.

The Israelite was allowed to enter the tabernacle court through the colored gate, if he brought a sacrifice for a sin-offering for himself. Bear in mind that salvation and settling the sin question in your life is a personal matter, not the work of another or the responsibility of some one else. This important matter must be attended to while the lamp of life is yet burning. The death of the sinner or his substitute is required by God; this is an obligation which must be paid. This death sentence for sin was perfectly met by the sacrifice of the sin-offering which the Israelite was required to bring. This offering then is the first in order of application. So in the experience of all Christians, Christ our sin-offering is first apprehended.

There was no approach to God in Israel but by the way of the brazen altar. Just so today, not one of us is on the way to heaven unless we have first believed or exercised faith in Christ and accepted him dying on Calvary as our sin-offering.

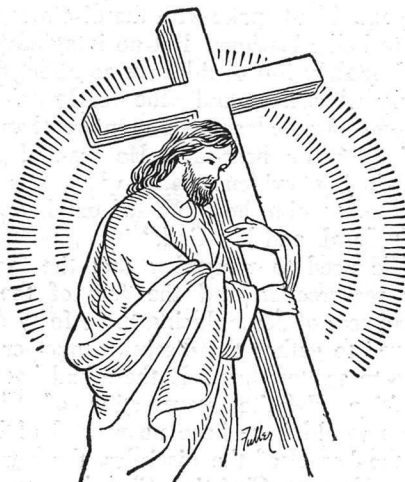
All sacrifices were perfect. They represented Christ who was our perfect sinless sin-offering. Had there been one desire in His heart unholy, one act, one word, one look, one thought imperfect, He could not have borne the curse for others.

The body of the sin-offering was carried forth and burned with fire outside the camp.

No other type gives us God's abhorrence for sin as this solemn ceremony. The camp was a large place. About three million people surrounded the tabernacle. According to Josephus the camp had a circuit of twelve miles. It was an impressive sight indeed to see the priests carrying the sin-offering past the tents of the Israelites into a clean place where all was consumed by fire. That fire outside the camp is a type of God's wrath against sin. Likewise Jesus who was the world's sin-offering was crucified outside the gate of the Holy City of Jerusalem.

Why suffer outside the gate the place of reproach?

Why hang on the cross the place of a curse?



Why die forsaken by God one of the most cruel, painful, shameful deaths that a civilized world could inflict?

Because—Jesus, God's Son, was made sin for us—for the world.

On Him was laid the iniquity of us all. His blood fully, fully atones for all.

He died on that Good Friday afternoon. In that dark hour, Nature's Sun refused to

shine. His Spirit is enveloped in darkness. Jesus the world's sin-offering suffered in darkness. He endured separation from God's presence. He uttered that bitter cry, "My God, my God, why hast thou forsaken me?" He suffered that terrible undescrivable physical agony. He felt the fire of God's wrath for all, that we who believe may never experience it. That penalty of eternal death—everlasting fire—is lifted (cancelled) for all who believe. But if we neglect, how shall we escape the fires of eternal damnation. There is no escape.

—Gormley, Ontario.

## The Place of Power

The story is told of a lady who was being shown through a cornmill worked by a river which ran close to the walls. As the machines were not working, she asked where the power was. One of the men showed her a handle, and told her to turn it. The lady did so, and instantly the power was turned on, the wheels moved, and the whole place was alive with activity. In the same way the power of God moves in upon us at the touch of prayer.

—Good Tidings.

## The Risen Christ

William Charlton

"He is not here: for He is risen, as He said, Come see the place where the Lord lay." (Matt. 28:6).

THREE women Mary Magdalene, and Mary, the mother of James, and Salome had come with sweet spices to anoint the body of Jesus Christ. As they were going to the tomb a problem arose in their minds who will roll away for us the stone from the door of the sepulchre, but as they drew near they were amazed to find the huge stone rolled away, for an angel whose countenance was like lightening and His raiment white as snow sat in the empty tomb and invited them to come and see for themselves the place where He was laid. But He was not here; He had Risen.

The Resurrection of Jesus Christ is the greatest message that was ever told, and the world's greatest event.

If we were to look at it from an historical fact, we find that it occupies a large place in the Holy Scriptures—both the Old and New Testament. In the Old Testament it was foreshadowed in type, prophesy, and promise. Abraham had faith in the resurrection when he worshipped God on Mount Moriah; Job had faith in a literal resurrection when he prophesied and said, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth; and

though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another." (Job 19:25-27). What meaningless words, what a false hope would Job have had, if Christ would have remained in the tomb. But he was so sure and displayed such faith, such confidence, that he said, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job 19:23-24).

David, the sweet singer of Israel, seemed to set this glorious theme of the Resurrection to music and sent it ringing down through the ages. What a cold lifeless piece of poetry the twenty-third Psalm would be if there was no resurrection. What did he mean as he penned these words, "Yea thou I walk through the valley and shadow of death, I will fear no evil, because thou art with me." By faith he was prophesying that as he trod the lonesome valley of death there would be one by his side who has tasted death for every man, and if there was no resurrection, then there would be no prepared table for us in the presence of our enemies, no anointing of the head with oil, no running over of our cups, no

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# The Innocent Christ

Titus M. Books

**T**HOUGH Christ was tried and condemned by the ecclesiastical and civil orders of His day, there are sufficient passages of Scripture indicating that the trials were unfair and that Christ was guiltless. The innocence of Christ is not to be associated with the thought of ignorance nor with simple mindedness, but with pureness, sinlessness, guiltlessness and blamelessness. It was a dark day in history when Christ was tried and crucified. Earth, hell and heaven focused their interest and concern in that epoch of Christ's life.

Caiaphas was the master mind steering the plot. To enlist the hates and fears of the various groups involved he made three accusations against Jesus: To the Pharisees, blasphemy; to the Romans, revolution; to the populace, treason against their country. He knew that only an awful and direct question would force Jesus to commit Himself: "I adjure thee by the Living God that thou tell us whether thou art the Christ, the Son of God." Actually Caiaphas was caught in his own trap. Thinking to have convicted Jesus of blasphemy, in reality he helped to establish His claim to a name that is above every name. The key to Caiaphas' character is found in his words to the Sanhedrin: "It is expedient that one man should die."

The Synoptists' account of the trial by Pilate clearly indicate that Pilate was favorably impressed by Jesus and was unwilling to sentence Him to death on the charge of treason. Pilate perceived that on account of envy Caiaphas and the Sanhedrin handed Jesus over as a prisoner. Regardless of the desire of the multitude and the charges hurled against Christ, Pilate, after carefully studying the case and evaluating the charges against Christ, said, "I find no fault in this man."

Our next witness to the innocence of Christ comes from Judas — "One of the Twelve." It is difficult to determine whether Judas sold his Lord as a result of a perverted patriotism; that impatient and disillusioned by Jesus' refusal to reveal Himself as the Messiah, thus tried to force Him to lead a revolt against Rome or for greed. Whether or not we understand the motives of Judas he cannot be exonerated. After Judas saw that Christ was condemned, he said, "I have sinned in that I have betrayed innocent blood." What a confession! Christ, in the mind of Judas, was pure, guiltless and innocent.

When Christ hung upon the Cross one of the Malefactors railed upon Him, saying, "If thou be Christ, save thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing that thou art in the same condemnation?"



And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." How remarkable that in a moment wherein literally all voices are raised against Jesus, and not a friendly word heard in His favor, God causes a witness, of the spotless innocence of the Savior, to appear on the cross beside Him.

After Jesus said, "It is finished" and gave up the ghost, the Centurion, seeing what was done, glorified God saying, "Certainly this was a righteous man." The words from the Centurion's lips express more than the mere innocence of Christ. Since Christ had claimed to be the Son of God, and if He were righteous He must be

more than man. Hence the form in which St. Luke gives this testimony is in full agreement with that in which it is reported by St. Matthew and St. Mark: "Truly this was the Son of God."

The innocence of Christ as voiced by Caiaphas, Pilate, Judas, the Malefactor and the Centurion is in full accord with the Prophetic Word as found in Isaiah, chapter 53, verses 7, 8, and 9.

Christ suffered for the guilty. He experienced physical distress; He was misunderstood and misrepresented by the world. He realized that the sin of the world was laid upon Him. The crucified One, touched Heaven and earth. He revealed the nature of God to men—and the nature of men to God. He is pleading our cause and lifting humanity with all its faults up to the very throne of God.—*Cleona, Pa.*

A duty performed always gives us pleasure, while a duty put aside for a more convenient time will be sure to disturb our peace every time we think of it.

We can overcome all sin and selfishness within our hearts by letting the Blood of Jesus cleanse and wash us white as snow. By the Blood of the Lamb we overcome within.

Never be ashamed to own that you have been in the wrong, which is but saying you are wiser today than you were yesterday.

## He Spoke Not A Word

Charles R. Stump

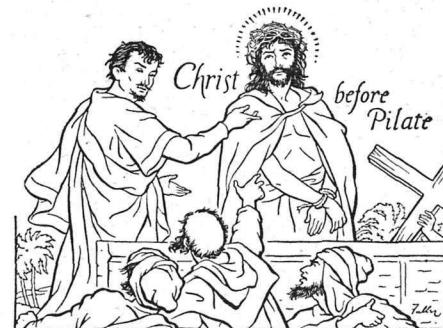
*When Judas made covenant  
To betray his Lord,  
The Master was sorrowful  
But He spoke not a word.*

*They accused Him of blasphemy,  
With falsehood, my Lord;  
Before the high priest,  
He answered not a word.*

*They led Him before Pilate,  
They demanded Jesus' death,  
Yet He listened only calmly  
Never uttering deep breath.*

*When Pilate would release Him,  
Finding no fault in my Lord,  
They cried out, "Crucify Him!"  
Still silent was the Lord.*

*They robbed Him in scarlet,  
Platted thorns for my Lord;  
They mocked Him, and scourged Him,  
Yet He spoke not a word.*



*They crucified Him on a cross,  
Between thieves hung my Lord;  
Innocent—when railed and reviled,  
He spoke not a word.*

*What ignomy—words fail to portray,  
What shame and suffering He knew.  
Only this He spoke, "Forgive them,  
They know not what they do."*

—Marion, Indiana.



## "If..." - A Tremendous Question

C. R. Heisey

WE have in our language a little word of two letters, but it is small only in its spelling. It is great and mighty in its determination of destinies. Profound truths have been omitted from or added to lives, and characters have become great and useful or small and worthless as a result of decisions hinged upon this tiny word. Eternal values have been gained or lost according to choices following the use of this seemingly insignificant expression.

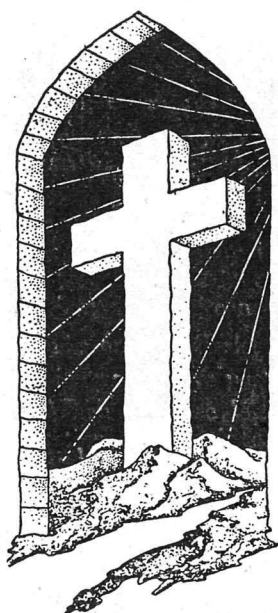
God's servant to the churches, the saintly Paul, tells us that the vitality of our faith and Christian experience depends upon whether truth or falsehood follows this word in our thinking and testimony. It makes all the difference as to this world and that which is to come, "If Christ be preached, that He rose from the dead," or *If* He be preached that His body smouldered to dust in the tomb. Listen to Him speaking:

"If there be no resurrection . . . then is Christ not risen. And if Christ be not risen then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God, because we have testified of God, that He raised up Christ; whom He raised not up, *if* it be that the dead rise not. For if the dead rise not, then is Christ not raised; and *if* Christ be not raised your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished." (I Cor. 15:13-20).

Think of it! "If Christ be not raised" our preaching has gone for nothing, and our faith has gone for nothing, too—we are false witnesses—our faith is futile—we are still in our sins—we have nothing but a mere hope in Christ in this life—we are, of all men, to be pitied most. More than that our loved ones who have departed this life have lived but to perish.

Preacher, don't rob us of this excellency! It makes the difference between truth and falsehood, between wasted energy in preaching and preaching that produces life, between faith that is futile and faith that functions, between hope in our hearts and misery and despair in the experience of death, between deliverance from sin and a life of bondage to sin. Thank God we are not as those who have no such hope.

"But *now* is Christ risen from the dead!" Praise His dear name forever! We serve a Risen Saviour! This glorious truth keeps the hallelujahs on our lips and the gleam on our going even amidst earth's gathering gloom! It is this realization that robs Death of its sting, and the gaping grave of its gloomy victory. Otherwise Death is a cruel monster, an unvanquished foe, the dismal end of all our hopes. Thanks be



unto God who giveth us the victory, we are among life's most hopeful instead of among the most miserable!

Because of this there is much happiness here.

It is the happiness of a new creation, for "If any man be in Christ he is a new creature." Herein lieth the difference between the old life of sin and a new life of righteousness, "hid with Christ

in God" because He could not be holden of death. For "... we shall also live with Him"—the new life in Christ Jesus.

It is the happiness of a delightful change in affection. "If ye then be risen with Christ, set your affection on things that are above, where Christ sitteth on the right hand of God." This is the joy of deliverance *in*, through perhaps not *from*, every unsavory situation. A man's soul will be where his love is in spite of where he lives. Now if one's love is in heaven, the soul of his delight will be where he loves instead of down here in this old world where he lives. This is the secret of separation. No trouble to decide who will set our pattern if our affections are truly "set" on pleasing some one other than the God of this world.

It is the happiness of holy walking. Instead of traveling the unholy ways of a world which is opposed to things holy it is a separated walk. "That ye henceforth walk not as other gentiles walk." It is to walk not after the flesh fulfilling the desires of the flesh but an inspired walk "in the Spirit," "understanding what the will of the Lord is." For "If we live in the Spirit," we will also "walk in the Spirit."

It is the happiness of an assured inheritance. "If ye be Christ's then are ye . . . heirs according to the promise." "That being justified by His grace, we should be made heirs according to the hope of Eternal life." For us, then, there is on reserve in Heaven, an "inheritance incorruptible and undefiled." Keep toiling on, Pilgrim, there are better days ahead if we lose not our hope in a Risen Lord!

Time and space forbids telling of the much more which our Lord hath prepared for them that love Him.

Remember, the hinge to the open door is that big little word *if*. "If so he that you have heard (Christ) and have been taught by Him, as the truth is in Jesus," and your lesson has been learned, then you know the joy that comes when the "Old man corrupt according to deceitful lusts" is "put off" and the "new man created in righteousness and true holiness" is "put on." Of course "If you have not so learned Christ, then you do not know true holiness and full victory is not yours for the presence of the old nature destroys perfect peace, and perfect love cannot reign in your heart and life."

If you have hesitated over the matter of heart purity, won't you at this Easter season ask God to search your heart with refining fire. "For *if* we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin," is the real meaning which the resurrection should convey to us.—*Upland, California.*

### The Risen Christ and Resurrection Power

Christ is resurrection power. He "was made a quickening spirit." He told the sorrowing sisters of His friend Lazarus that He was "the Resurrection, and the Life." Redemption can never be complete apart from resurrection. All that was lost in the fall through the first Adam shall be regained, and more, in our complete redemption through Christ. Christ "hath brought life and immortality to light." At His glorious coming, "the dead in Christ shall rise," and the living "shall be caught up together with them in the clouds, to meet the Lord in the air."

The resurrection of Christ says to Science and Philosophy, "Explain this event." It says to History, "Reproduce a like event." It says to Time, "Blot out this event." It says to Faith, "Receive this event."

Christ's resurrection determines our resurrection. His resurrection power becomes our resurrection power. He said, "Because I live, ye shall live also." The historical fact of Christ's resurrection is transformed into a personal experience for the believer. The power of Christ's resurrection assures us of an unbroken continuity of existence—"absent from the body, \* \* present with the Lord." The power of Christ's resurrection promises a glorification of our human bodies. Immortality is the gift of the Risen Christ to His own. The power of Christ's resurrection assures us of complete triumph over the last enemy—death. "O death, where is thy sting? O grave, where is thy victory?"—*Adapted.*

# The Glory of the Dawn

Samuel Lady



"IN THE end of the sabbath as it began to dawn toward the first day of the week." (Matt. 28:1). When we think of Easter we think of spring, or vice versa. The springtime of the year brings with it the Glory of the Dawn.

Christmas is a day fixed by man — with different dates fixed by various nations. Not so with Easter, the interpretation of Good Friday, and the Resurrection. They are not ruled by man, but God.

In this introductory thought you notice I mentioned Good Friday. There could have been no dawn had there not been a death. Many go as far as the cross and

burial, but let us continue the journey with Mary to the open grave, the empty tomb, and catch the first beams of the Glory of the Dawn.

With this great doctrine of the resurrection taught by the disciples let us turn to the resurrection chapter of the Bible (I Cor. 15) as taught by the Apostle Paul, and catch some of the gleams of glory bright from the rising of the Son of Righteousness.

It is interesting to watch the sunbeams chase away the darkness. For the people that sat in darkness saw a great light. The great apostle—as one born out of due season—came in contact with these beams and his darkened heart was enlightened, making possible the teaching in Corinthians.

The dawn of salvation from sin could be expressed as the cardinal purpose of the Resurrection as expressed in I Cor. 1:3-4. collated with Matt. 1:21 "and thou shalt call his name *Jesus* for he shall save his people from their sins." How miraculously the darkened hearts light up when they are told of this truth.

Another great revelation may be seen in verse twenty-five; "For he must reign till he hath put all enemies under his feet." The dawn of victory over our enemies. The plurality of ones enemies can easily be associated at this point: the world, the flesh and the devil; sin, hell, and the grave. It is sown in weakness but raised in power.

The dawn of faith springs forth here—verses seventeen to twenty; "And if Christ be not raised your faith is vain. . . . But now is Christ risen from the dead. . . ." "By faith the Lamb of God I see expiring on the cross for me." By faith we see him rise. By faith we see life in his resurrection bringing joy out of sadness, confidence out of fear, the spiritual out of the natural.

This great event throws light on some great changes effected, such as; the day we worship, the way we worship, the Son we worship, the effectiveness of our worship, the desire of our worship and the outlook of our worship.

"I never lay my head upon my pillow without thinking maybe before the morning breaks the final morning may have dawned. I never begin my work in the morning without thinking that perhaps He may interrupt my work and begin His."—Campbell Morgan.

The Glory of the Dawn will some day be swallowed up in victory with the full and clear revelation of the Son of Righteousness in His return for the Saints. When mortal will put on immortality, corruption incorruption, graves of the redeemed will burst with the light and heaven will come into view. Where there will be a glorious

eternal day for those who have by faith accepted the Glory of the Dawn.

"We shall sleep but not forever.  
There will be a glorious dawn.  
We shall rise to part no never.  
On the resurrection morn."

—Dallas Center, Iowa.

## Love Divine

Mrs. Gertrude W. Mosher

*Love Divine, all love excelling.  
Pouring over every heart.  
Filling all our lives with longing,  
Making us of Thee a part.*

*God and Savior, Thou who knowest  
What we think, and what we feel.  
Create within us Thy dear image  
Give us all that we may need.*

*Not enough to love and serve Thee,  
Precious Savior, we would be,  
Like Thee, in our daily living  
Learning love and truth from Thee.*

*Step by step the path unfolding,  
We would grow in grace and love.  
Till at last, when we behold Thee.  
We shall be like Thee above.*

—Sunday School Banner.

## "Say Ye to the Righteous"

Edwin Raymond Anderson

IT is a great thing to have a settled salvation, and to rejoice in the truth that all things are locked in the love-grip of that blessed Man of Calvary. There is enough of uncertainty and unsettlement in surrounding things, without the Christian adding to it with the tragedy of an unsettled salvation. But for that reason we needs be settled. If we shall be called upon at many turns of the way to give a reason for the hope that is within our souls, it must at least be assured that our salvation is personally settled in order to be a "hope" in the fullest sense of the term. There are far too many of our number who have quite a "hopeless" look and manner about them, and that provides next to nothing in the way of effective testimony for a risen and glorified Lord.

Of course we love to sing, "the old account was settled long ago"; and that is a good note to ring the changes upon! But it is only the settled saint who can really sing it, and throw in the hearty "hallelujah" for the blessed reality of it. The Lord Jesus has done something about that old account, and let us not seek to "undo" it,

but rather to take up at the place where the Lord has given the thing into our hand, and go forth with the joy for such settlement. There may be several things within the personal reaches of the daily Christian walk which may seem as "accounts payable," for we all fall short at some turn of the way. But at least let us be done and settled with the main matter of "Christ died for our sins," and go forth clad with full assurance of the new creation in Christ Jesus.

Isaiah may well have had such a thought in mind when he penned the words, "Say ye to the righteous that it shall be well with him." (Isa. 3:10). And how much that ought to mean to us with the full-orbed revelation in Christ Jesus, clothed in His righteousness; "dressed in His righteousness, faultless to stand before the throne." We ought to "say ye to the righteous" such a word as this. We ought to encourage the hearts of one another as saints, in the righteousness of the Lord, with the comfort and assurance of such a word as this. Some of the saints need such

(Continued on page seventeen)



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**W. P. F. B., Middletown, Ohio** 910 Kcs.

"Gospel Lighthouse Hour"

Each Sunday 8:00 - 8:30 A. M.

**W.R.F.D., Worthington, Ohio** 880 Kcs.

"Brethren in Christ Radio Broadcast"

Each Sunday 7:30 - 8:00 A. M.

## EVANGELISTIC SLATES

Canoe Creek, Pa.	April 10-24
Evangelist, Bishop J. T. Ginder	
Chicago Mission	March 27
Evangelist, Eld. Joe VanderVeer	
Manor, Washington Boro, Pa.	April 3-17
Evangelist, Eld. Isaac S. Kanode	
Pasadena, Calif.	April 17
Evangelist, Eld. Marshall Winger	
San Francisco, Calif.	May 8
Evangelist, Eld. Marshall Winger	
Upland, Calif.	March 27
Evangelist, Eld. Marshall Winger	

## LOVE FEASTS

## Indiana

Garrett, Christian Union .....April 30-May 1

## Kentucky

Beulah Chapel, Sat. ....April 30  
Evangel Chapel, Sat. ....May 21

## Michigan

Carland ..... May 7-8  
Detroit, 2:00 P.M. ....June 5  
Gladwin .....April 9-10  
Leonard .....May 21-22  
Merrill .....April 30-May 1  
Mooretown .....May 14-15

## New York

Buffalo .....June 18-19  
Clarence Center .....May 7-8  
Sat. Evening and Sun. Evening

## Ohio

Beulah Chapel, Sun. Eve. ....April 17  
Chestnut Grove, Sat. and Sun. ....April 16-17  
Fairview, Sat. and Sun. ....May 7-8  
Valley Chapel, Sat. and Sun. ....May 14-15  
Highland, Sat. and Sun. ....May 28-29  
Sippo Valley, Sat. and Sun. ....June 4-5  
Christian Fellowship Mission .....April 14  
Thursday Evening

## Ontario

Bertie, Stevensville .....June 4-5  
Boyle .....May 21-22  
Cheapside .....May 28-29  
Howick .....May 14-15  
Wainfleet .....May 14-15  
Markham .....May 21-22  
Waterloo .....June 18-19

## Pennsylvania

Air Hill .....May 25-26  
Mt. Pleasant (Rapho District) .....April 17  
Sunday 6:45 P.M.  
Fairland, Cleona, Sat. and Sun. ....May 14-15

## SPECIAL REQUEST FOR PRAYER

Word has come requesting our readers to join in special prayer for the healing of Mrs. I. Winger of Akron, New York. Though suffering from a serious mental illness and threatened blindness as the result of a recent stroke, she has faith that she can be healed, for God has healed her before. Join in prayer.

## Weddings

**MYERS-WINGERT**—On March 27, at 2:30 p.m. in the Air Hill Church, Bro. Carl Myers, son of the late Eli and Katie Myers of Chambersburg, Pa., and Sr. Ethel Wingert, daughter of Sr. Mary and the late Alva Wingert of Chambersburg, Pa., were united in marriage in the presence of many relatives and friends by Bishop Charlie Byers and Eld. Harvey Musser. May the choicest blessings of God attend them through life.

**SMITH-MITCHELL**—On February 9 Marietta Mitchell, daughter of Rev. and Mrs. A. E. Mitchell of Los Angeles, who are at the head of the "Go Ye Fellowship," and Bro. Joseph B. Smith, son of Bro. and Sr. H. W. Buckwalter of Pasadena, were united in marriage in the Community Bible church in Pasadena in the presence of a large number of guests. The ceremony was performed by the bride's father and assisted by Bro. Buckwalter. The bride and groom are in New York City completing their preparation for missionary work in India.

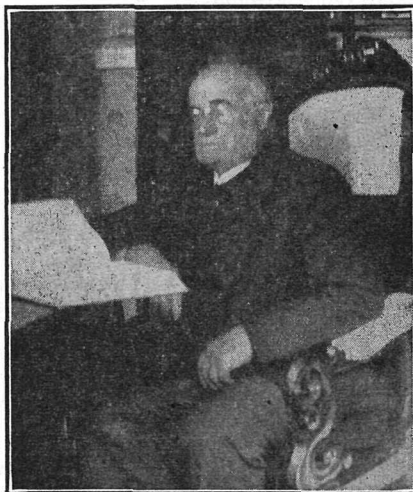
May God's blessing be upon them in their chosen field of labor.

## WEEK-END SERVICES AT DETROIT

Special week-end services are being planned for God's Love Mission, 1524 Third Avenue, on Saturday and Sunday, June 4-5.

This series of services will begin with a baptismal service on Saturday afternoon. That evening will be given to an evangelistic service. On Sunday morning, following the regular Sunday School hour, there will be a reception service for new members. Communion will be observed at 2:30 in the afternoon. In the evening the evangelistic service will continue at 7:30.

The Mission Staff and Congregation give a special invitation to the brethren who will be enroute to the Brethren in Christ Conference which will convene in Ontario.



The late Bishop S. G. Engle in his study

## Births

**MUSSER**—A daughter, Roberta Grace, was welcomed into the home of Bro. and Sr. Paul Musser of Newburg, Pa., on February 18. Bro. and Sr. Musser are members of the Mowersville congregation.

**DOURTE**—Bro. and Sr. Jesse Dourte of Mannheim, Pa., announce the birth of a second little daughter, Loine Ardys, on March 2.

**SIDER**—A son, Douglas Paul, came to bless the home of Bro. and Sr. Bruce Sider of the Bertie congregation, on December 23, 1948.

**DOURTE**—The birth of a daughter, Elma Jean, born March 10, is announced by Bro. and Sr. Allon Dourte. A sister for Phyllis.

**HILL**—On February 18 a little daughter, Jeanne Linette, was born to Judson and Charlotte Hill of Wheeler, Michigan.

**ALLEMAN**—Bro. and Sr. Elmo Alleman are the parents of a son, Carl Lee, born March 1 at Dallas Center, Iowa.

**KELLER**—A baby girl, Faithe Esther, came to bless the home of Bro. and Sr. John J. Keller of the Dallas Center congregation on March 14.

**BOUCH**—Pamela Elizabeth was born February 27 to Eld. and Sr. Thomas Bouch of Blandburg, Pa.

**CRUMLEY**—A son, Douglas Eugene, was born to Mr. and Mrs. Lester Crumley, Elizabethtown, Pa., on February 17. Mrs. Crumley is the former Mary Lehman.

**GIBBLE**—Mr. and Mrs. Ray Gibble, Mountville, Pa., are the parents of a daughter, Joanne, born March 18.

**BIGHAM**—A daughter, Barbara Jean, came to bless the home of Mr. and Mrs. Howard Bigham, 567 W. Princess St., York, Pa., on January 30.

**STUMP**—A son, Willard Dwight, came to bless the home of Bro. and Sr. Willard Stump of Upland, California, on January 29. Sr. Stump is the former Erla Zercher of Mt. Joy, Pa.

THE BRETHREN IN CHRIST  
of Ontario and New York  
announce the  
PROGRAM

of their  
Joint Sunday School Convention  
to be held, D. V.,

Saturday and Sunday, April 23-24, 1949  
in the

Heise Hill Church, Gormley, Ont.

Saturday Evening, April 23

7:30 Preliminary and Song Service

Special Music

"Taking God's Word into the Public School" .....Sr. Ida Davis

"Men's Need—God's Provision"

Bishop A. J. Metzler

Sunday Morning, April 24

9:30 Sunday School

Primary .....Sr. Anna Henry

Teen Age .....Sr. Ida Davis

Adult .....Eld. Earl C. Bossert

10:15 Worship

Special Music

"Efficient Personnel"

Bishop E. Gilmore

"Taking God's Word into the Public School" .....Sr. Ida Davis

Offering

Special Music

"Spirituality a Creative Power"

Bishop A. J. Metzler

Sunday Afternoon

1:30 Devotions

Special Music

"Increasing S. S. Attendance"

Eld. Roy Nigh and William Rich

Secretary's Report and Delegate

Recognition

"Taking God's Word into the Public

Schools" .....Sr. Ida Davis

Reading .....Lila Osbourne

Special Music

"God Give us Men"

Bishop A. J. Metzler

Note: Bishop A. J. Metzler of Scottsdale, Pa., is Publishing Agent of the Mennonite Church. He is widely known as a Bible Conference and Convention speaker.

Sr. Ida Davis of Mansfield, Ohio, is actively teaching the Bible in the Public Schools of that area.

## Obituaries

**ENGLE**—Bishop Solomon G. Engle, son of the late Rev. Jacob M. and Elizabeth Gish Engle, was born in Lancaster Co., Pa., August 15, 1863, and passed to his Reward in Chester County Hospital, West Chester, Pa. on March 12, aged 85 years, 6 months, and 27 days.

Bro. Engle was converted when a young man and united with the Brethren in Christ Church. He was ordained to the ministry on April 5, 1900. He will always be remembered as a Bible Conference Leader and Propnetic Student in the Church. Bro. Engle served the Church as treasurer of the Foreign Mission Board for ten years. He contributed many articles to the Evangelical Visitor and for a number of years edited a column called, "Sparks from Different Anvils." In the year 1925 or 1926, Bro. Engle was elected to the office of Bishop. For the last few years of his life he lived retired in the Messiah Home, preaching only occasionally. His last sermon was delivered February 13, 1949, when he spoke on the "Mysteries of God." He referred to I Tim. 3:16.

Bro. Engle was married to Sr. Fannie Lenhert in 1885. To this union were born four children. Two died in childhood. Sr. Engle passed away November 8, 1926. He later married Sr. Fannie Nye Brinsler. The second Sr. Engle passed away January 1, 1945.

Bishop Engle is survived by one daughter, Mrs. Mabel Davis of Philadelphia; one son, Dr. J. L. Engle of Oxford, Pa.; five grandchildren and two great grandchildren. Also surviving



are one brother, Isaiah Engle of Philadelphia and one sister, Sr. Adda Taylor of Messiah Home, Harrisburg, Pa.

The funeral services were held for Bishop Engle in the Messiah Home Chapel, Thursday, March 17. The services were conducted by Bishop Titus Books, assisted by Bishop John Brinser of the United Zion Church of Elizabethtown, Pa. Text I Tim. 3:16. It was Bro. Engle's last text he preached on four weeks before his death. The Grantham Quartette sang, "How Tedious and Tasteless the Hours" and "O They tell me of a Home Over There." Interment took place in Reichs cemetery near Maytown, Pa.

**BOWERS**—Sallie (nee) Detwiler Bowers was born July 23, 1872, and departed this life March 3, at the age of 76 years, 7 months and 10 days.

She was the daughter of the late Bishop Joseph and Sarah Detwiler of Souderton, Pa.

She was converted and united with the Brethren in Christ church of Silverdale at the age of 19 and remained a consistent member until her death.

On June 13, 1893, she was married to Fred K. Bowers at Washington Boro, in Lancaster Co. by the late Bishop Henry Heise. Bro. Bowers later became a minister of the Brethren in Christ church at Silverdale.

To this union was born one daughter, Eva. Sister Bowers was a semi-invalid for over 30 years, and for the last eight years of her life she and her husband lived with their daughter whose devoted and faithful care, with that of her grandchildren was a source of much joy and consolation to her. She was of a subdued, quiet disposition; she was affectionate, and in her condition she became very much attached to her family.

She leaves to mourn her passing, her husband, Elder Fred K. Bowers; one daughter, Eva married to Elias Landis of Souderton; four grandchildren, Frederick Landis of Baltimore, Mrs. Ernest Freed of Souderton, Mrs. Joseph Kelly of Lansdale, and Willard Landis attending Messiah College.

Funeral services were held in the Silverdale Church, conducted by Elder A. C. Rosenberger, assisted by Elders E. C. Rosenberger, Isaiah Harley and Wilson Moyer. Text, Psalms 132:14. Interment took place in adjoining cemetery.

**THUMA**—Miss Grace Thuma was born in Urbana, Ohio, February 28, 1896, and departed this life on March 16, her age being 53 years and 16 days. At the tender age of 5 years she was adopted in the home of Henry and Elizabeth B. Thuma, her foster parents showing the same love and care as to the other children in the home.

At an early age she accepted Christ as her personal Saviour, later uniting in fellowship with the Brethren in Christ. During her recent illness she expressed a desire for a closer fellowship with her Lord, and witnessed that in response to her prayer the Lord had drawn nearer to her. She is survived by a sister, Mrs. Emma Hart of Thackery, a brother, Jacob Keyes of New Jersey, two adopted brothers, Floyd L. Thuma with whom she resided, Benjamin Thuma of Columbus, and an adopted sister, Mrs. Pearl Rockfield of Springfield, with nephews and nieces and many friends.

Funeral services were held in Beulah Chapel, Springfield, Ohio, with Eld. Owen Alderfer opening with scripture reading, and Eld. O. B. Herr following in prayer. Bishop Carl J. Ulery gave the sermon. Interment took place in the Donnelsville cemetery.

**DITMER**—Nettie Anna Tucker, daughter of Elijah A. Tucker and Mary Jane Barnes Tucker, was born at Centerville, Ohio, September 12, 1891. Anna had four older half-brothers; also two full brothers and two full sisters, of whom one brother and one sister died in early childhood.

After her conversion, she was baptized and became a member of the Brethren in Christ church, May 7, 1911. She attended Messiah College at Grantham, Pa., and graduated with the 1915 class. She served at various times as a worker at the Messiah Orphanage, the Life-Line Mission and the E. V. Publishing House.

On September 11, 1923, she was united in marriage to Lawrence Searle Ditmer of Drake Co., Ohio. To this union three daughters were born: Ruth Irene, Esther Mae, and Mary Grace. On March 23, 1941, her husband preceded her in death. She passed to her reward March 17, 1949, at the age of 57 years, 6 months and 5 days.

Funeral services were conducted on Sunday afternoon, March 20, at the Hay and Powell funeral home in Brookville, Ohio, with Rev. A. E. Houck in charge, and assisted by Bishop W. H. Boyer and Rev. Ohmer U. Herr. Interment took place in the Arlington cemetery.

## With the Church In the Homeland

### GEN. CONFERENCE INFORMATION

#### Routes for Travel

Those motoring from the eastern states and wishing to cross at Buffalo or Niagara Falls, in either city, immediately upon crossing the Niagara River, take the Queen Elizabeth Way for approximately eighty miles, then change to King's highway # 27. Follow this route to Barrie, Ontario, and there take King's highway # 26 to Stayner, where you will see signs directing you to the Conference grounds.

Those coming from the west and desiring to enter Canada at Detroit, follow King's highway # 2 to a point near Hamilton, Ontario, where it crosses the Queen Elizabeth Way, Follow Queen Elizabeth Way to King's highway # 27; following former instructions to the Conference grounds.

Those crossing at Port Huron, follow King's highway # 7 to a point where it crosses # 27, thence to Conference grounds as outlined above.

Those coming by train and crossing into Canada at Buffalo should take the Toronto, Hamilton & Buffalo line to Toronto, and at the same depot (Toronto Union Terminal) take a Canadian National train for Stayner, Ontario. Trains regularly arrive at Stayner at 12:30 and 9:00 p.m. daily.

Those coming by train from the west and crossing at Detroit, regardless of what train you are riding, come to Toronto and there change to the Canadian National as outlined above.

There is also good bus service out of Toronto for Stayner — several buses daily. It may be that special railroad arrangements may be made by railroad officials contacting Elder Alvin Burkholder for the western area and Bishop C. N. Hostetter, Jr., for the eastern Conference district. In this case be guided by instructions from these men in your respective areas.

Railroad and bus depots at Stayner are just a few blocks from the Conference grounds. Conveyance will be provided to the camp grounds.

—Conference Committee.

#### Carroll and Pulaski Co., Va.

On February 26 and 27 Elder and Mrs. Charles Eshelman, Grantham, Pa., gave very interesting missionary programs at Farris Mines. They enlightened our people very nicely concerning the need of African Missions by their talks and pictures.

The same Sunday morning Sr. Esther Greenawalt of Kentucky spoke to the Sunday School. In the afternoon a bus load from Farris Mines with the Eshelmans attended the missionary program at Bethel.

On March 16 Eld. and Mrs. Walter Winger gave a challenging missionary program with an appeal for needed workers and young men especially. They also gave a program in the Farris Mines grade school.

Our Sylvatus Tuesday night prayer meeting was lifted for the benefit of the missionary meeting at Bethel.

We rejoice for those in our areas who have been saved and are pressing on. Our hearts are heavy for those upon whom we



have been depending that are falling back into sin. We earnestly solicit the prayers of the church for the spiritual needs of this work. Also that ways and means may be supplied for more effective work. The Mission Bus has been a definite answer to prayer and has already been the means of souls being saved. We trust we shall be able to continue its operation.

Pray for a permanent location for the mission parsonage. Pray also for a permanent place of worship in Sylvatus. Since our tent is worn out, we need other facilities for summer Bible school there and also revival meetings. Pray also for the needed additional workers in this work. Will you also pray about the financial deficits. The present set up of our work makes us dependent upon God and the church.

May God richly bless all who have been and are sharing in the work of His kingdom in Virginia and keep us shining for Him.

Paul L. Wolgemuth

#### Mt. Pleasant, Mt. Joy, Pa.

March 6. Because of the remodeling which is in progress at the present time, we were unable to have services. A group of our young people visited the Dauphin County jail at Harrisburg where we had an inspiring service. Several of the inmates raised their hands for prayer, and as we looked into their faces we were made to wonder what each one had done to be deserving such punishment. How thankful we should be that we have a God who is able to keep us from falling.

March 13. The fact that we were still unable to have services at Mt. Pleasant gave us an opportunity to visit some of the Sunday Schools in our surrounding community.

March 20. The Male Chorus from Messiah College rendered a most inspiring program this afternoon.

March 23. We were privileged to have Sr. Anna Henry, who is stationed at the Buffalo Mission at the present time, with us in our mid-week prayer meeting. She spoke to us about her work at Buffalo; she related various experiences she has had and contacts she has made in her efforts to win needy souls to Christ. May God bless her as she labors in His service.

Communion services will be held at the Mt. Pleasant Church in Rapho District on April 17, at 6:45 P.M.

Anna Espenshade

#### Bethel, Merrill, Michigan

Eld. John Byers of Pennsylvania gave us a service the evening of December 13, in the interest of the Messiah Home of Harrisburg. We listened with interest and were glad to give what financial help we were able.

We had a special service the evening of December 16. Eld. Charles Pamp and a group of Indians called the G. I.'s of the Cross from Mount Pleasant, Michigan, brought us a program of song and speaking. Next summer, God willing, Bro. Pamp plans to carry the healing message of the Lord up and down the rivers of Alaska to the Alaskan Indians who are afflicted with tuberculosis. Until then he is visiting as many churches as possible to build up a reserve of prayer. He didn't ask for money,

only prayer, but we gave him an offering anyway.

February 11, Eld. and Sr. Walter O. Winger told us of the missionary work in Africa. We enjoyed their program, for they gave interesting talks and we also were glad to meet them again after several years.

Our revival meetings started January 23 and continued for two weeks. Eld. Donald Heer of Nappanee, Indiana, was the evangelist. The Spirit of the Lord was felt and seemed very near. We had several afternoon prayer meetings and home visitation was done. Altogether sixteen souls bowed at an altar of prayer, either at church or in their homes.

Sunday afternoon, February 27, at the Porter Community Hall we had still another kind of service. Sr. Fred Bossert of Canada told us of her experience of divine healing and her Vision of Heaven. About three hundred attended this meeting; our neighboring churches were well represented.

G. French

#### Manheim, Pa.

On December 12 one of our own home mission workers, Sr. Florence Faus, came back to our district to give a report of their work at Canoe Creek.

In one of our prayer meetings, when the three prayer meetings of the district met together, we heard a report of our city mission work in Detroit. Eld. Harry Hock gave accounts of men who were saved out of the depths of sin, and Sr. Hock told of some of their experiences while visiting in the homes.

A revival—yes—if you—

Pray—for God to meet His people

Come—to Manheim Brethren in Christ Church

Hear—Rev. Percy Cassel from Blair, Ont., Canada

Bring others—January 9-23

Accept truth—"The truth shall make you free"

This is the card which was handed to many people throughout our revival. We are thanking God for the wonderful messages we heard on subjects as, "Repent," "Holy Ghost Baptism," "Faith and Sanctification." We pray God's blessing upon those who renewed their covenant with God and the boy who accepted Christ as his Saviour.

M. Wenger

#### Des Moines, Iowa

Greetings from the Des Moines Brethren in Christ Church.

Hitherto hath the Lord helped us, and our confidence in Him is strong that He will continue to do so. Good is the Lord to us and greatly to be praised.

Our revival last Fall from November 14 until December 3 proved to be a great blessing. A number of souls sought God and prayed through to a definite experience of salvation.

Much progress has been made on the new church building, and we are looking forward to when it will be completed.

Mrs. E. J. Wyld

#### Granville, Pa.

Greetings from Granville:

Our revival of two weeks has closed. Eld. Samuel Lady of Iowa was with us. Brother Lady came to us filled with the Holy Scriptures and gave messages with power and inspiration to many hungry hearts who gave up to conviction and found victory at the altar. And there were quite a number sanctified. The attendance was very good each night. Our prayers are that Bro. Lady may go on with many more revivals that show results from his labors.

## Beauty of Divine Grace



The Gospel commands some things for the inner life that it is beyond the power of the natural heart to obey. Unconsciously, men regard it as an evidence of strength for them to pigeonhole the faults their brethren have manifested in their intercourse with them, and tabulate their culpabilities for ready reference; and in case of some more depraved minds distance adds a darker hue to their brethren's blame. The passing years fail to soften the savagery of resentment or lend a kindlier aspect to the grievances.

On March 10 two carloads from here went to Juniata to quilt and knot comforts for use in the new tents which were purchased for Lykens Valley, Juniata and Mifflin districts. We enjoyed the day with our Juniata sisters and a number of pieces were finished. We invite you in to visit us any time you are passing by. On April 19 the Grantham Male Quartette will have the evening meeting.

Ruth M. Freed

#### Blandburg Mission, Pa.

Greetings through the precious name of Jesus. The one who is altogether lovely, the fairest of ten thousand to our souls.

This is our first report since arriving at Blandburg in January, and we praise God from whom all blessings flow. We are thankful for the saints at this place who are helping us in the battle for lost souls. From the beginning, souls began seeking the Lord, until it seemed as though we should have a revival. So, on January 30 we started a revival. How we praise God for hearts that yielded. One Sunday night God came down in mighty conviction and saints under burdens dropped on their knees and began praying while ten young folk, ages six to thirteen, responded to the call of the Spirit. The Lord alone knows what good was accomplished.

Our hearts were made to rejoice on March 12, when a young couple was taken into church fellowship. Pray that the blessing of the Lord may be upon their lives.

We have been glad for the following visitors this past quarter: Bishop Henry Ginder, Bishop Jacob Ginder, Bro. and Sr. Homer Rissinger, Eld. Marshall Winger, Bro. and Sr. Fred Bossert, Bro. and Sr. Fred Byers, Eld. Arthur Musser.

On March 12 we were pleased to have Bishop C. N. Hostetter, Jr. and Eld. Albert Engle for our Annual Council meeting.

Pray much for the work at this place, that the Lord will save young people and others.

Andrew and Mary McNiven

With the man who has divine grace in his heart, time is a great healer. Hurts rapidly get well. Mountains of offense dwindle into molehills as his train glides down the valley of time. Points of agreement and things worth considering in his adversary remain current and become tinted with new hues of attractiveness under the autumn frosts, and all is golden in the evening; everybody is loved.

This is the beauty of the Master. He never broke the bruised seed nor quenched the smoking flax. He could distinguish between the sinner and his sin without an effort; and slights and personal injuries were soon forgotten. The erring, the fallen, and even the vicious tagged after Him and felt His charm because He appreciated man's worth and stood ready to forgive his sins. It was this soulful appreciation, this freedom from grudges and malice, this guileless habit of mind that made Him the hope of the erring and the healer of Life's breach.—John Paul.

#### Mastersonville, Pa.

The Lord has met with us in a gracious way in our revival services from February 27 - March 13. Rev. Arthur Brubaker, one of our home ministers, was the evangelist.

Bro. Brubaker preached simple, well-balanced sermons founded wholly on the Word of God. The Lord was speaking even before the revival started.

The people of the community were contacted which made the interest throughout the meetings very good.

Even though the altar was not lined with seekers, our services were not without conviction. Believers were encouraged, and we know the unsaved and backslidden were moved as well. One of our little boys (7 years old) was saved. For this we thank the Lord.

The saints were faithful in prayer, and we know that the labors were not in vain. Ecc. 11:1, "Cast thy bread upon the waters for thou shalt find it after many days."

Naomi L. Wolgemuth

#### Air Hill, Pa.

"The Lord hath done great things for us, whereof we are glad." (Psalms 126:3.)

The sacred memories of this winter's revival at Air Hill will long be held dear to many—because of the gracious workings of the Holy Spirit in our midst.

On February 6 Bro. Paul McBeth came to us with the love of Christ for the unsaved souls upon his heart. It was his conviction that we as a congregation spend much time in prayer; therefore, rather than spending much of his time in visitation, he called afternoon prayer groups together. Those attending were folks with a real burden for the work upon their hearts, or the heavy burden of a soul need in their own life. I feel this explains why we had such a gracious outpouring of the Holy Spirit's convicting power.

Many sought the Lord at the altar of prayer—some to be saved, some reclaimed, and others sanctified.

(Continued on page seventeen)



## Receiving the Holy Ghost

Who may receive the Holy Ghost? One who is soundly converted, for this experience is for those who are in the family. One cannot be baptized with the Spirit until he is first born of the Spirit. You cannot be sanctified until you are first justified. Many make a mistake right here, and fail to receive this blessed gift because of a lack of clearness in their justified relationship with God. So be sure that you are a real Christian, that you have been definitely and soundly converted.

One may not hope to receive this blessing unless he is perfectly abandoned to all the will of God, and entirely consecrated for God's service—ready to do God's will—with every power of his soul and every faculty of his mind on the altar of complete consecration.

Then, this experience is never given to the worldly. If you are a lover of fashion and the gay tinsel of the world you are

hardly a fit candidate for this blessing. Again, there must be a hungering and a thirsting for it. You must desire it above all earthly good, and even all spiritual good, for having the Holy Spirit is more important than any spiritual gift. Having Him gives you ability to stand the storms. Sanctified people do not backslide every other week. They have stability, permanence, and steadfastness in grace.

Entire sanctification fully satisfies the soul. It satisfies the thirst of the regenerated soul for the character of God. In this experience we receive God's likeness, and then we can sing:

"I am drinking at the fountain,  
Where I ever would abide;  
For I've tasted life's pure river,  
And my soul is satisfied;  
There's no thirsting for life's pleasure,  
Nor adorning rich and gay,  
For I've found a richer treasure,  
One that fadeth not away."

—L. W. Sturk.

## The Marys at the Sepulcher

David Mohler

The first day of the week came the Marys to seek  
Him who in their hearts had found room;  
And they talked of the stone which they could not, alone,  
Remove from the door of the tomb.

They had loved Him so long and their hope had been strong  
That He would their nation redeem;  
When He hung on the cross they felt deeply their loss,  
And had lingered long near the scene.



He had told them that He would be killed on the tree,  
And would rise again from the dead;  
But they could not believe nor the saying receive,  
Their courage and hopes had all fled.

As they came near the place where they last saw His face,  
Their hearts were still saddened the more;  
But a wondrous surprise is revealed to their eyes,  
The stone had been rolled from the door.

Then they entered the place but found not a trace  
Of the form they had loved to adore;  
But they saw in His stead, at the foot and the head,  
Two forms which affrighted them sore.

Then a shining One said, He is risen, not dead,  
Why seek ye Him here in the gloom?  
Tell His disciples that He now forever is free,  
And has broken the bonds of the tomb.

Then they hastened with joy on their sacred employ,  
Their hopes now all fully restored;  
They rejoiced on their way, and may we, in our day,  
Give praise to our Savior and Lord!

## Seeking Christ

Man is a great seeker. God is seeking nothing but man, while man, on the other hand, is seeking everything but God. We must seek with the whole heart in order to find free and full salvation. There must be a double, reciprocal seeking—man seeking God as well as God seeking man. When this seeking is sincere and whole-hearted on the part of the human it results in a finding which is salvation. When Columbus sought a new world in the Western Hemisphere, and found San Salvadore, that was a great discovery. But when the seeking, sincere soul finds Christ as a personal Savior, that is a far greater discovery.

To know Christ is Christianity intellectual; to obey Christ is Christianity practical; to enjoy Christ is Christianity experimental; and to be like Christ is Christianity perfected. The Christian is in the world but not of the world; he is amidst the world, yet separate from it; he is passing through the world without attachment to it.

O Christian, great is thy dignity, refulgent thy glory, and interminable thy hope! All things are thine; thou art Christ's, and Christ is God's. The Christian is a disciple in knowledge, a saint in character, a soldier in conflict, a friend in communion, a pilgrim in progress, and an heir in expectation. A Christian is one who has a mind through which Christ can think, a heart through which Christ can love, a voice through which Christ can speak, and a hand through which Christ can bless the world.—Andrew Johnson.

# Great Peace Have They Who Love Thy Law

THE universe has no policemen. Men who want to do wrong have an open way to do so. There is no cosmic force that will forbid them to take any wilful course they choose, but the price must be paid. In fact, God's laws, by which the universe and all things therein must move, can not be broken. If His laws could be broken they would not be laws. When men try to break them they only break themselves and thereby give evidence that there are genuine laws. One who plunges from an airplane to his death is not breaking the "law of gravity." He is demonstrating it.

These laws can not be broken, even though the violator is innocent of his wrong. Therefore we have a world in which innocent people suffer, but it is the only possible world in which a race can be stimulated to the discovery of the laws of life and thereby be saved. Sometimes one who suffers asks why it must be. He sees no wrong that he has done and therefore feels that God or "the nature of things" is unjust to him.

His question is an old one. It was raised in Hebrew literature and we read it in the Old Testament, "Why do the wicked prosper while the good man suffers?" Would we want a world in which every act of goodness was rewarded in ounces of gold or even in days of health. Such a world could not be a good world, for men are not good when they do good for pay. They have their reward, but it must be chiefly that of inner satisfaction, and who would trade that joy for the gold of the wicked?

The law of the harvest is as unshakeable as the law of gravity. The seemingly sad, though inescapable fact is that one sows evil and others often reap. The sins of the fathers show up many times in the lives of their children. Our hospitals and institutions give multiplied evidence of that truth. But there is also the happy evidence of the law of the harvest in the reaping of the good and true. There would be little incentive to teachers and parents in trying to rear children in good living if they could not depend upon this law of the harvest. Sowing good ideas means that somewhere and sometime good results will be reaped. But this law of the harvest must work both ways.

Imagine a world, if you can, in which there are no rules, no unfailing laws, no principles on which we could depend. One day the taking of poison has no ill effects; the next day it means death. At one moment an automobile crash leaves a car, and the people in it, unharmed; the next moment it means destruction of life and property. If the universe were like that it would not be a universe, "one" in its nature. Life



would be thoroughly undependable. As it is, the "nature of things" can be trusted—what we or others sow, we or others reap.

The great quest of most laboratories of the world is for law, principles on which men may work with the material world. In recent decades laboratories in human behavior also have grown in size and importance. It is a relatively new field and presents problems that are far more complex than those of chemical reactions. Even so, the research is important. It suggests to us deeper laws of the spirit. There is a sense in which all of us who live, think and learn, can be "scientists" of a practical though limited kind. We can try to understand rather than to blame people unduly for misbehavior and we can also understand and intelligently encourage good behavior.

We live in a vast school of trial and error, but trial and error are too expensive. We must do less guessing about what works, in human affairs, and do more thinking and planning for a good community or a good world. The fact that we must take the consequences, good or bad, from living in a law-abiding universe, means that we can set out diligently to seek and find the good order of life. We can know that God is trustworthy, dependable in his judgments. It is the only possible world in which we can exist and develop.

## LAWFUL LIVING

Someway, through each of us, we must bring the law of life into situations where the "law of sin and death" is working. Only that kind of "forgiveness" of God can stop the old cycles of death and start the new cycle of life. The law of love is the law of life. In Christ it comes with redemptive power. God's laws were not made for our punishment, but for our joy and peace. They were given us, not primarily to destroy the "breakers of law," but to build into a holy order of life all who will obey.

There is something glorious as well as alarming when we think of our part in the stream of human life that flows through generation to the future. At this . . . season the words of Mary Antin, taken from *The Girls Every Day Book*, Woman's Press, have an entrancing charm: "The tongue am I of those who lived before me, as those who are to come will be the voice of my unspoken thought. Before I could lie on my mother's breast, the earth had to be prepared, and the stars to take their places. A million races had to die, testing the law of life, and a boy and girl had to be bound together for life to watch for my coming. I was millions of years on the way, and I came through the seas of chance, by the fiery mountain of law, and the zigzag path of human possibility . . . The heir of the ages am I, and all that has been is in me, and shall continue to be in my immortal self."—*The American Friend*.

## Too Many Weak Ones

Christian churches are over-supplied with weak people. These live by the behavior of others; they go as the group goes. They have no convictions of their own. They are careless in life—not properly regarding their conversation, not careful in their use of the Lord's Day, not careful in business dealings, not careful of their influences. They are of the Lot sort. They drift toward Sodom. They may find themselves in that wicked city. As Lot, they may be "vexed" by the wickedness of it, but they have no business to be there at all. The consequences to them and to their families may be bad and may be disastrous.

There are a few of the other sort. They read the Word of God; they consider the vows that they have taken; they live by these. They are distressed by the inconsistencies of some who profess high in spots but are low on practical piety in other spots. But they do not follow such examples or lose confidence in "the faith" because of the failures along the way. As Abraham, they build an altar where they camp and keep the fire burning upon it. They are consistent in their lives. They go straight.



Some will see the straight, steady, clear-visioned going and be affected by it. Not being sufficiently governed by the Scriptures, the standard of the church or their own convictions, they are somewhat impressed by a family that is a living example. Some weak one, as Lot will hesitate to go to Sodom because some strong ones as Abraham give a testimony and keep giving it.

And if one should begin that steady life and others be impressed by it, as they will surely be, how carefully then one should watch his step lest the influence obtained be wrongly placed or be weakened.

Lot never got away from the influence of Abraham's life and he never forgot it. It was good that Abraham kept up his interest in that careless nephew. But Lot, even though rescued, suffered loss that could not be repaired. "Lots" usually do this. Weakness and compromise have their stain and their aftermath of regret.

Well, if there is not much of the strength of the "father of the faithful" in you, then you should stay close to Abraham's altar. Have no dealing with Sodom. Do not pitch your tent that way.—*The Free Methodist*.

### The Missionary Dollar

A Sunday-school missionary in the West was visiting a friend's house. He had gathered the family about him, and with a map spread out on the floor was showing where he had organized Sunday schools, and was explaining his work to a deeply interested circle of hearers. Among them was little Helen, the four-year-old sunshine of the home, who was nestled up under his arm, listening with the others.

"Here is the place," said the missionary, a shadow falling on his genial face, "where the people want a Sunday school. They are begging hard for it, but they must wait. The money does not hold out."

Soon after, little Helen slipped out of his arms and ran away. In a few minutes she came back, and stretching her small arms across the map, laid a bright gold dollar on the spot on the map where the school was wanted.

"There," she said, with satisfaction, "that's all I've got. That's for the Sunday school. Can they have a school now? Is that enough?"

It was enough. The missionary took it with him and preached from it, and it proved a powerful text, for as he told of the little girl's gift it touched many a heart, and moved many others to give. Those people in the West had their Sunday school, besides many others were helped, and it came from the cheerful gift of a little girl only four years old.—*Unknown*.

### Honor His Day

Sabbath Observance — During General Grant's famous trip around the world, honors were showered upon him in every country. In Paris, the French President invited him to be his guest at a great racing event set for Sunday. Though it was considered the height of discourtesy to refuse such invitation—an act before unheard of—General Grant, in a very polite note declining the honor wrote: "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." On that Sunday this great hero was one of the quiet worshipers in the American Chapel in Paris.

—*The Link*.

### My God, My God

(Continued from page five)

torture and death alone. Why? Because He loved us so. Gal. 3:13; Heb. 2:9; 9:28; I Pet. 2:24.

"But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night  
That the Lord passed through  
Ere He found His sheep that was lost!"

—Elizabeth C. Clephane.

The great challenge that presents itself to everyone of us, as we recognize the tremendous truth that Jesus was doing business for us, is the agony, the aloneness He felt, the intense suffering all for you and me. What, if I refuse to accept the provided atonement? It would seem that the God-forsakenness that Jesus felt will be the condition of every individual who rejects Christ as his substitute and becomes a lost soul through eternity.

"Alone upon the cross He hung  
That others He might save;  
Forsaken then by God and man,  
Alone, His life He gave."

—Ben H. Price

The cry being uttered, God momentarily hiding His face as the Supreme Sacrifice was made, vindicates His Son by immediately dispelling the darkness and restoring to the sun its full splendor. The experience of being forsaken essentially belonged to the cup which our Redeemer drank for us. Today no cloud darkens the heavens for the true child of God. Each day and each moment we may enjoy access to the throne of Grace, and God will never depart from us, no matter what may take place. "I will never leave thee nor forsake thee." (Heb. 13:5).—*Upland, California*.



### The Risen Christ

(Continued from page six)

dwelling in the house of the Lord for ever. So let infidels and skeptics deny it. Let the higher critic attempt to throw it away. It still remains the greatest fact in all history, and with the denial of the physical resurrection of Jesus Christ Christianity collapses and becomes a religious system, without power, without hope, and worse a system of deception and delusion.

Why did God raise Him from the dead? It was God's seal of approval of the work of His son. The Jews had mocked Christ, ridiculed and blasphemed Him, but who were more mocked than the Jews themselves when God raised up Jesus Christ. The Jews thought they had their greatest enemy destroyed and out of the way for ever, when He was crucified. But their troubles were only begun, for all through the book of the Acts of the Apostles Christ's followers were bold to point their finger and accuse the Jews of being guilty of killing the Prince of Life and nailing Him to a tree and constantly reminded them that He arose from the grave, and their preaching of the Resurrection spread like wild fire.

David said, "I shall be satisfied when I awake in His likeness," and to make it more real and more believable, God took two of His prophets and gave us living examples of His Resurrection. Moses after he had finished his work God told him to go up Mount Nebo and there he died. God sent down His angels and told them to bury His servant Moses, and there the angels of God formed a choir and sang the hymns and silently laid away the man of God. About 2000 years after this Jesus takes three of His disciples up on the mount of transfiguration and while He was transfigured before them who should appear but the very man whom the angels laid away.

Then we have Elijah the great prophet who proved to apostate Israel that there was a God in heaven. One day after his life's work was over God sent a golden chariot pulled by fiery steeds and without any death dew upon his brow, without any weeping or lamentation, he passed up the milky way passing the sun with the speed of lightning. About 1500 years after this, while Jesus was up on the same mount, who should appear but Elijah.

Job's question, "If a man die shall he live again," was answered by God himself, when He brought these men back to earth on the mount with Jesus, and—above all—when He raised His only begotten from the grave. And the Resurrection of the saints

is going to dissolve all of earth's wounds and bruises.

Stephen, the first Christian martyr, will be minus his stone bruises; Paul won't be able to shew us the thorn he had in the flesh; James won't be able to shew us where they cut off his head; no scars will be found on their glorified bodies, for the Resurrection chapter, the fifteenth of I Corinthians, tells us, "this mortal shall put on immortality, this corruption shall put on incorruption." These bodies are sometimes a handicap—a weak back, a dim eye, a poor voice often oppose and interfere with the expression of the spirit. But this corruption shall put on incorruption. This body some day may be sown in weakness, but it shall be raised in power. Then no sickness shall waste our strength or lower the wings of our aspiration, and no cry of anguish and pain shall break the silence or mar the beauty of the day.

In an old cemetery in Philadelphia, written on an old stone which lays on Franklin's grave, the weather has almost erased the words which read like this:

"Like the cover of an old book

Its contents torn out,

And stripped of its lettering and gilding

Lies here food for worms,

But the work shall not be lost,

For it will appear once more

In a new and more elegant edition

Revised and corrected by the Author."

—Stevensville, Ontario.



### The Greatest Truth

(Continued from page five)

but its continuity all down through the following centuries has been dependent on the truth of this doctrine. It has been the presence of the living Christ in every decade, that has transformed men's lives. The fact of the living Christ is the heart and core and the Central power of Christianity to-day. As we read the history of the Christian Church we find every now and then a breaking out of new spiritual power and seasons of revival. In every case, these movements are the direct result of a new discovery of the fact of the living Christ.

"Jesus Christ is the same yesterday, to-day, and forever." Thus, in the present age we need to recognize the great significance of the resurrection. The force and power of a living, resurrected Christ should

so grip us that we would fully realize the power of the resurrection and that we may be able to comprehend the strength of the fellowship and ministry of a living presence of God in the world in the person and presence of the risen Christ who conquered death, who "liveth and was dead, and is alive forevermore."

—Ontario Bible School.



### Say Ye to the Righteous

(Continued from page nine)

a word spoken often, to give them the "holy lift" along the pilgrim pathway. Some of the saints feel quite pressured by the passing things of this passing world, and the sense of decay is all too real, surveying the poor present; such a word would go far to lift them up to the better things of the heavenlies where Christ will once again become radiant and precious to their hearts. As the poet has so aptly said, "This world is too much with us . . ." and for many of the saints it has indeed become "too much."

And of course, we need to encourage our own hearts with such a word. For if we dare to be really faithful to the Man of Calvary in the every life-detail, we shall learn a good deal of the bitterness and antagonism of this world, and the hardened, heartless, heedless sinners that make it up. For that Blessed One there was only a Cross . . . and the servant will find the shadow of it at every turn of the way. But while the world has thus marked us out to ridicule and rejection, it is blessed to realize that *He* has marked us out as well! Things may not often go according to plan down here, and there may be much of bitter breaking. But we need not become too concerned over that for "it shall be well with him." Our blessed Lord is a Lord of Hope as well as a Lord of Life and of Light.

We may never prosper according to the world's standards and measurements, and we may never break into the news-lights of this world's journals. And too, we may not prosper according to our own personal notions of such prospering. Many of the saints have their own peculiar ideas of "getting ahead," for they are forever comparing their portions of work with that of others, to whom the more public and prominent ministry may be given. But the eye is to be ever upon the Lord, for His Eye is upon us individually. Many in prominent ministry have become tangled in the web of

pride, and many a humble servant labouring in the corner never noticed, is reaping the better measure. After all, His "well done" is for the good and "Faithful" servant. It shall be well with him if he be wise and willing enough to leave those details in His sovereign hand.

We stand in need of often heeding such a word of assurance in order to bank the deposit of faith the more fully upon it, and to return the note of praise and adoration unto Him. Everything round and about seems to be sick and stricken and smitten. Even in many circles of Christian activity there is the unhealthy pallor. The fires of "first-love" have been smothered to thin smoke by a score of things, and there is only the "shadow-motions" of dull routine, without fervour and without expectancy. There is languor and listlessness and lovelessness and levity and a lot of spiritual looseness. But such are the "sign of the times." The Lord is looking primarily for faithfulness upon the part of the individual, for this word of assurance is to be read personally. "Say ye to the righteous that it shall be well with *Him*." Let us, beloved, be "well" before Him then, and rest all in His holy hand.

—Waterbury, Conn.

### In The Homeland

(Continued from page thirteen)

Nearly five weeks have passed since the meetings closed. On Sunday evening, March 20, it was our privilege to have Bishop Charlie Byers give a very challenging message in honor of the seven new applicants who united with us in membership, all of whom are of the Air Hill congregation.

To God we give all the honor and glory for His wonderful workings in our midst.

While our hearts are rejoicing, we cannot help but feel sad, however, for those who yet are outside the fold and they lay heavy upon our hearts, but how comforting it is to know "God is Still on the Throne."

Bertha S. Crider

#### Wainfleet, Ontario

The Wainfleet congregation enjoyed a season of spiritual refreshing (Jan. 31-Feb. 10) under the ministry of Bishop R. I. Witter of Navarre, Kansas. We were favored with pleasant weather which brought a good attendance. Splendid interest was shown throughout the entire series; the Holy Spirit manifested His power in old fashioned conviction. Day prayer services were conducted, which served to deepen the spiritual lives of those who were privileged to attend.

The messages given by Bishop Witter throughout the entire revival were divinely inspired, plain, searching and showed new heights and depths to be attained in our spiritual lives. We thank God for the number who responded to the pleadings of the Holy Spirit and knelt at an altar of prayer for justification, and others to consecrate themselves for service. During the ministry of Bishop Witter he visited a number of the rural schools, ministering to their spiritual needs and giving accounts of relief work abroad.

We were sorry it was necessary for Bishop Witter to return home near the close



of the revival. The services were concluded by Eld. John Hostetter of Clarence Center, N. Y. May God richly bless our brethren in their various fields of service for Christ.

Mrs. Vernon M. Pye

#### Cheapside, Ontario

Our winter revival was conducted by Bishop R. I. Witter of Navarre, Kansas. He came equipped for the battle. The blessing and power of God rested on his ministry. The clear, definite preaching of the Word gave new light and blessing to us, and needy hearts were troubled and found help at the altar. On the last Sunday night we were all happy to see a father and mother with small children kneel at the altar for the first time and give their hearts to God. The children of these parents have been members of the Cheapside Sunday School.

The appreciation of the community for Bishop Witter's visitations and ministry was manifested in their good attendance. We feel that a deep and lasting impression of truth was made on the people of our community.

On Saturday following the close of the revival we enjoyed an all-day Bible conference. Bro. Witter was back with us for this day. He, Bro. Dale Ulery of Springfield, Ohio, Bro. Alonzo Vanatter of Houghton and Bishop Gilmore were the conference speakers. This day of conference was rich in inspiration and soul food. We all enjoyed the fellowship of those from other districts.

In the evening Sr. Fred Bossert related to a full house the account of her healing and vision of heaven. This was a blessing to our people.

E. M. Sider

#### Mowersville-Green Spring, Pa.

Revival Meeting. On February 20 Bishop E. J. Swalm of Duntroon, Ontario, came to the Green Spring church as evangelist for a series of revival services; the meetings were continued for two weeks, ending March 6.

Brother Swalm characteristically preached the Word of truth without fear, and a number responded and came to the altar of prayer. A number came seeking salvation and others sanctification. God met the needs of every honest heart. Large crowds from the neighborhood, including many from other denominations, were in attendance night after night.

One of the features of the revival was the deeply spiritual teaching Brother Swalm gave both in pre-sermon talks and in the preaching message. Two outstanding messages were given on tithing and non-resistance.

We have learned to love Brother Swalm in these meetings and trust that he may continue to be of service in the Master's great vineyard.

David Wenger

#### Woodbury, Pa.

We at Woodbury and surrounding communities just enjoyed a two-week revival with Eld. Ross Morningstar as the evangelist. Bro. Morningstar brought forth the truth with real power. Those who attended testified to having received definite spiritual help. We feel that the truth has gone deep into hearts even of those who did not show much response.

Several hungry hearts received help at the altar, but we did not have the response from the unsaved we would like to see yet. God's Spirit moved mightily in faithfulness of convicting power, and we are trusting that some seed will yet spring forth as Jesus tarries.

Efforts have been put forth under the leadership of our pastor and his wife, Bro.

## Love Knows No Bounds

"... you can receive through me a share in the love which these thankful people give, for love knows no bounds of time or space. So many times I am thankful for relief supplies which you have so bountifully sent out for distribution. In reply I can only point out eastward across the expanse of the Pacific and say, 'It is from the Christians over there in America who love you and pray for you and desire to help you in your time of need.' So please accept this word from your missionary as a token that the Japanese people love you in return for what you are doing for them, and remember that the real reward is yet to come."—From *Missionary Tidings*.

and Sr. Kanode, to increase our Sunday School. We have succeeded in getting some children out, but we know there are other children as well as parents who should be won for God's kingdom. We will appreciate prayer for the work here at Woodbury.

#### Palmyra, Pa.

A Teacher Training Course sponsored by our Sunday School under the direction of Bishop T. M. Books has recently been completed. Those passing the examination will receive their Teacher's Certificates.

January 16. Eld. Simon Bohen brought the morning message, using Hebrews 12:1-3 as his text.

January 23. The Gospel Team from Messiah College was with us and presented us with a very interesting program.

January 26. Eld. and Sr. Samuel Ensminger had charge of our prayer meeting. They were to leave in a few days for their work in Ohio at Valley Chapel Memorial Home.

January 30. Bishop and Mrs. T. M. Books worshipped with us in the morning service with Bishop Books bringing to us an inspiring message on "Christian Adornment."

February 13. Eld. Harvey Light, minister of the morning, used as his text II Cor. 6:14. The theme was "Separation."

February 17-20. Quite a number of our people attended the Bible Conference at Messiah College.

February 23. Dr. Harold Engle gave us inspiring thoughts on the first Psalm in our mid-week prayer meeting.

March 13. Bishop and Mrs. Books worshipped with us; Bro. Books brought the morning message, his text being Matt. 16:19. He spoke on "The Keys of the Kingdom of Heaven."

Mrs. Alvin Ebersole

## A TESTIMONY OF PRAISE

Dear Readers of the Visitor:

I truly praise God for all He means to me. For saving me and for keeping me, and also for all He has done for my body. He surely is precious to me. I also am glad for the leadings of the Holy Spirit. I ever want to be able to hear that still small voice when He speaks.

It is more than seven years that I have not been able to enjoy myself in services, because of being deaf. No one knows how hungry I am to enjoy good meetings. If I could only hear, I would go to meetings

## CONSECRATION

I am willing  
To receive what Thou givest,  
To lack what Thou withholdest,  
To relinquish what Thou takest,  
To suffer what Thou inflictdest,  
To be what Thou requirest,  
To do what Thou commandest.

—Selected.

often and also attend the prayer meeting. But I stay in my room and read the Bible while they have prayer meeting.

This will be eighteen times I am reading through the Bible. I thank God I can hear Him within my soul. How precious that we are able to have Him with us. I sometimes get homesick for heaven and the glories I shall behold there. This is true when I think of the poet who says:

Jesus lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high!  
Hide me, O my Savior, hide me,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!

Other refuge have I none;  
Hangs my helplessness soul on Thee:  
Leave, ah leave me not alone,  
Still support and comfort me!  
All my trust on Thee is stayed,  
All my help from Thee I bring:  
Cover my defenseless head,  
With the shadow of Thy wing.

Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound,  
Make and keep me pure within.  
Thou of life the fountain art:  
Freely let me take of Thee;  
Spring Thou up within my heart,  
Rise to all eternity.

I sing this song every night before I go to sleep. What a wonderful place to look forward to, no pain, no sorrow, no sickness, no crying.

I just crave an interest in your prayers that I might be kept true to God. My whole desire is to be true to Jesus and trust Him more for all things.

Elizabeth A. Landis  
Messiah Home

Let me tell you how one of the chief business men of the West died. Holding the hand of his son in his own frail dying hand, he said to him: "Son, you are holding the hand of the greatest failure of any man in the West."

The son said: "No, no, Father; your name on the wires would make the business world quiver throughout the great West."

He said: "Very true, my son, but I have lived as though time and this world were all, and I am dying now unprepared, and all is dark. I am the greatest failure of all, for I have lived simply for earth and for time."—George W. Truett.



## He Lives

(Continued from page two)

have her move from the doctrinal to the personal and it is a move many today need to make. They believe in the resurrection but there is not the glow of the Gospel good news about it until we "personalize" it by saying "He is risen and because He lives I shall live also."

Along with the glorious news that Christ arose and lives forever is the blessed companion truth that we are identified with Him in His death and resurrection. We died and rose with Him and in Him we live forevermore. It means a new life, a new lordship, a new love, a new language. We are members of a new race with Him as its Adam and we are citizens of another country; not citizens of earth trying to get to Heaven, but citizens of Heaven sojourning on earth. As was said long ago, "They live, each in his native land but as though they were not really at home there. . . . Every foreign land is for them a fatherland and every fatherland a foreign land. They dwell on earth but are citizens of Heaven. They obey the laws that men make, but their lives are better than the laws."

Paul wanted to know Christ and the power of His resurrection. The Christian lives by a new power. Said Andrew Murray, "God will put no difference between the church of the first days and us. The power that is working in us is the same power that raised Christ from the dead. We must take God at His Word and return to the rapture and fire of the first apostleship." We live in the flesh by the faith of the Son of God. To us to live is Christ. But, alas, few Christians seem to know that there is such a life. They plod along in the strength of the flesh with an occasional call upon God to help in a crisis and seem never to know that Christ did not come to take our part but to take our place, not only to die for us but also to live in us. He is our life and this new life, begun at the new birth, eternal, the very life of Christ Himself, is the possession and privilege of every partaker of the divine nature.

Here then is the invincible affirmation, "Christ liveth in me." "You ask me how I know He lives? He lives within my heart." The testimony of history is that Christ died

and rose again. The testimony of the Scriptures is that Christ died for our sins and rose for our justification. The testimony of experience is "Christ liveth in me."

We are rather short on jubilant, exuberant witness like "those of the Way." There is still a lot of orthodoxy and there is plenty of argument and dogmatic assertion. There were apostles before there were apologists and, as much as we need apologists, we need even more the kind of hilarious witness that set Jerusalem agog with the news that the tomb was empty. Too many of us are like Cleopas and his companion, reasoning and sad, before they saw a risen Saviour. We need the fervor that hurried them back to Jerusalem all aglow with the greatest news break in all history, they had seen Him!

It matters not that we have not seen Him with our eyes. Peter took care of that when he wrote, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy un-

speakable and full of glory." We can rejoice as they rejoiced, for ours is the beatitude our Lord gave to Thomas, "Blessed are they that have not seen, and yet have believed." We do not have to cross thousands of miles of water or go back hundreds of years in time to find Jesus. He went away, but the Spirit has come. He promised to manifest Himself to those who keep His commandments. Believe on Him, receive Him, love Him, serve Him, and He will make Himself.—*Revelation.*

## Gifts of Grace

A new nearness to God, a purer intention, a more direct living for the world beyond, a new freedom and sense of independence to the world, its frowns and smiles; and firmer courage; these are some of the gifts and consolations God has for those who sorrow in the passing of their loved ones.—*Bishop King.*

## From Glory to Glory

David Mohler



*Jesus Christ came to the earth,  
Came from above;  
Angels heralded His birth,  
Gift of God's love;  
In the manger He was found,  
At shepherds call;  
Yet with angels hovering round  
Monarch of all.*

*Jesus bowed in Jordan's tide,  
Led by the Seer;  
There the Spirit testified  
And God was near;  
On the mount and by the sea  
Was heard His voice;  
All who hear His earnest plea  
May now rejoice.*

*Jesus hung upon the cross  
Man to redeem;  
Shed His blood to pay our loss—  
Life's healing stream;  
There the loved ones lingered near,  
Filled with dismay;  
Followed to the tomb His bier,  
Then turned away.*

*Jesus Christ rose from the tomb  
In morning's hour;  
Heavenly light dispersed the gloom  
There shewed His power;  
Death was fettered there with chains,  
Captives made free;  
Now as Prince of Life He reigns  
Through eternity.*

*Jesus rose from Olive's height,  
Up to the skies;  
There a cloud obscured the sight  
Of wondering eyes;  
As those men of Galilee  
For Him did yearn,  
A living voice declared that He  
Should so return.*

*Christ shall come again to reign,  
As King of kings;  
Thousands follow in His train;  
Heaven's chorus rings;  
Opened tomb and changed mien  
Then yield their store;  
Countless hosts will then be seen  
Him to adore.*



# The Easter Dawn

## *An Imagery Based On Matthew's Account*

by

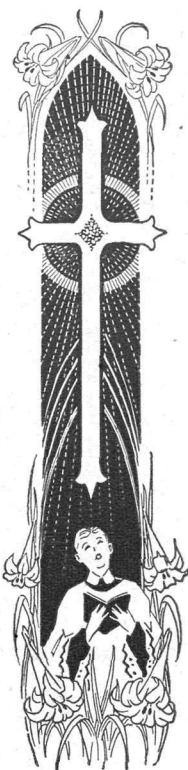
Fannie E. Davidson

*The moonlit silence of the night  
Surrounds the tomb where Christ was  
laid;  
The Roman guards stand by the door,  
Alert and unafraid;  
The city sleeps in slumber sound,  
And darkness wraps her blanket round;  
Forgotten now the dreadful scene—  
The dying thieves with One between.*

*An upper room on a quiet street  
Enshrouds in fitful broken sleep,  
Ten men whose hearts are torn with grief,  
But Peter softly weeps:  
Gone now the splendor of their dreams,  
Drawn faces greet the bright moon-  
beams;  
But Peter weeps because he failed  
The One he loved when fear assailed.*



In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay. (Matt. 28:1-6).



*The night is darkest near the dawn,  
The soldiers stir to keep awake,  
The fire built for warmth is low—  
And then the hillside quakes:  
An angel rolled the stone away,  
And Christ came forth, oh, happy day,  
Triumphant over death and sin,  
Eternal life for us He wins!*

*The soldiers flee in terror from  
That holy place, a greater power—  
Than Roman rule has taken charge,  
And when had come His hour,  
No government could hold Him then,  
For He who knew the minds of men,  
Came forth again that joyful morn,  
And every shroud of fear was torn.*

*This story sweet, yet ever new,  
Is lived again on Easter day,  
By those who love the risen Lord,  
And His dear will obey.  
Dear Christ, may we with gladness bring,  
Our hearts to Thee, and praises sing;  
Adore Thy name, all glorious,  
Because You gave Your all for us.*

—Upland, California.

*The women hastening to the tomb  
Can see the stone is gone and fear,  
Until they hear the angels say,  
“Fear not, He is not here,  
The Christ is risen, as He said,  
Go tell His own He is not dead”;  
They turn and lo, they see Him near,  
And worship Him, their Saviour dear.*

*Great joy gave wings unto their feet;  
They scarce can wait to bring the news;  
That Jesus, whom they thought was dead,  
Arose with life anew.  
The men go forth to Galilee,  
Where Jesus told them He would be,  
And when the Christ appears to them,  
They thankfully acknowledge Him.*

